The Holy Ghost

William Dallmann

BT
121
.D25
1930

LIBRARY OF PRINCETON
SEP 18 1930
THEOLOGICAL SEMINARY

BT 121 .D25 1930
Dallmann, William, 1862-
1952.
The Holy Ghost

LIBRARY OF PRINCETON
SEP 18 1930
THEOLOGICAL SEMINARY

The Holy Ghost

To celebrate the nineteenth centenary of the first Christian Pentecost. Acts 2

William Dallmann

St. Louis, Mo.
CONCORDIA PUBLISHING HOUSE
1930
PRINTED IN U. S. A.

CONTENTS.

	PAGE
"I Believe in the Holy Ghost"	5
"The Holy Ghost has Called Me by the Gospel"	12
"The Holy Ghost has Enlightened Me with His Gifts"	16
The New Birth	19
Conversion	23
Repentance	27
Holiness	31
Good Works	37
More Acts of the Holy Ghost	43
Union with God	50
Preservation	54
The Opposition to the Holy Ghost	57

"I Believe in the Holy Ghost."

I. There Is a Holy Ghost.

"Have ye received the Holy Ghost?"

"We have not so much as heard whether there be any Holy Ghost," Acts 19, 2.

Many in our Christian lands would give the same answer Paul received two thousand years ago in far-off heathen Ephesus. Others have heard of the Holy Ghost, yet they deny His existence; still others do not deny Him, they simply ignore Him.

I believe in the Holy Ghost because the Savior says: "The Father will send the Holy Ghost," John 14, 26.

II. Names of the Holy Ghost.

The Holy Ghost is also called the Spirit, the Eternal Spirit, the Spirit of the Living God, the Spirit of His Son Jesus Christ, the Holy Spirit, the Spirit of Holiness, Promise, Truth, Grace, Life, Glory, the Paraclete (which means Comforter), Advocate, Friend, Helper. 1 Cor. 2, 10; Heb. 9, 14; 10, 29; 2 Cor. 3, 3; Gal. 4, 6; Acts 16, 7; Rom. 1, 4; 8, 9; Phil. 1, 9; Luke 11, 13; Eph. 1, 13; 1 Pet. 4, 14; John 14, 16—18. 26; 15, 26; 16, 13; 1 John 2, 1.

III. Emblems of the Holy Ghost.

1. Dove. — The Holy Spirit came down from heaven in the shape of a dove and rested upon Jesus as He was praying, Matt. 3, 16; Mark 1, 10; Luke 3, 22; John 1, 32.

Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Savior's love,
And that shall kindle ours.

2. Oil. — God anointed Jesus of Nazareth with the Holy Spirit, Acts 10, 38; 4, 27; Luke 4, 18. And we Christians have an unction from the Holy One, 1 John 2, 20. 27; 2 Cor. 1, 21.

Jesus was "anointed with the oil of gladness," Heb. 1, 9.

It is certain the Holy Spirit is the Spirit of Joy, Gal. 5, 22; Eph. 5, 18. 19; 1 Thess. 1, 6.

Thou art, O Holy Spirit,
The true anointing Oil,
Through which are consecrated
Soul, body, ease, and toil
To Christ, whose guardian wings,
Where'er their lot appointed,
Protect His own anointed,
His prophets, priests, and kings.

3. WATER. — As water cleanses the body, so the Holy Spirit cleanses the soul in the birth "of water and of the Spirit," John 3, 5; 7, 38. 39; Titus 3, 5; Rom. 6, 4. 7.

Send, O God, a gentle shower,
For my heart is dry as sand;
Father, bathe Thy drooping flower,
Water Thou Thy thirsty land;
Let Thy Holy Spirit's boon
O'er me from Thy heavenly throne
Like abundant streams be flowing,
Blessings on my heart bestowing.

4. SEAL. — A seal is the token of ownership and security and thus a symbol of the Holy Spirit, with whom we have been sealed for God's property and God's service and for security unto salvation, 2 Tim. 2, 19; Eph. 1, 13.

Life and peace to me impart,
Seal salvation on my heart,
Dwell Thyself within my breast,
Earnest of eternal rest.

5. FIRE. — The Holy Spirit rested upon the apostles in the shape of "tongues like as of fire," Acts 2, 3. By common consent this is taken as an emblem of the Holy Spirit. The tongues refer to the instrument of service, the means of preaching the Gospel to all nations. The fire refers to the inspiration of the preachers and the zeal and ardor with which they are to be fired to do their work.

Come, Holy Spirit, from above
With Thy celestial fire,
Come and with flames of zeal and love
Our hearts and tongues inspire!
Be this our Day of Pentecost,
The coming of the Holy Ghost!

6. WIND. — The word *spirit* means breath, or wind, and in John 3, 5—8 Jesus likens the Holy Spirit to the wind.

The Spirit, like the wind, is mysterious: "Thou knowest not whence it cometh and whither it goeth."

The Spirit, like the wind, is invisible: "Thou hearest the sound thereof."

The Spirit, like the wind, is independent: "Bloweth where it listeth."

The Spirit, like the wind, is indispensable. Air in motion, wind, is necessary for physical life; and the Spirit is necessary for spiritual life. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The Spirit, like the wind, is powerful: "Ye shall receive power after that the Holy Ghost is come upon you," Acts 1, 8; 2, 2; 4, 31.

The Spirit by His heavenly breath
Creates new life within;
He quickens sinners from the death
Of trespasses and sin.
All hail the Day of Pentecost,
The coming of the Holy Ghost!

IV. The Holy Ghost Is a Person.

Dwight L. Moody said he had been a church-member for seven years before learning that the Holy Ghost is a Person of the Holy Trinity. Doubtless there are others like him. Some deny that the Holy Ghost is a Person, saying He is only a quality or influence of God.

I believe the Holy Ghost is a Person because the Bible speaks of Him as a Person. He comes, teaches, leads, testifies, reproves, guides, speaks, shows, glorifies, receives, prays, grieves, distributes, wills, knows, loves, convinces, searches, helps, works miracles, sets ministers over churches, commands and forbids, can be resisted, tempted, despised, and blasphemed, John 14, 26; 15, 26. 27; 16, 8. 13. 14; Rom. 8, 14. 28; 15, 30; Eph. 4, 30; 1 Cor. 2, 10. 11; 12, 11; Acts 2, 4;

5, 1—10; 13, 2; 16, 6—9; 8, 39; 20, 28; 7, 51; Mark 3, 29; Heb. 6, 4. 5; 10, 29.

All this proves the Holy Ghost to be a Person. That He is only an influence is a heathen notion; that He is a Person is a Christian revelation and doctrine.

V. The Holy Ghost Is a Divine Person.

1. The Holy Ghost is *called* God.

a) Christ was conceived by the *Holy Ghost,* and for that reason the son of the Virgin is called the Son of *God,* Luke 1, 35. The Holy Ghost is true God.

b) Ananias lied to the *Holy Ghost,* and Peter accused him of lying, not to men, but to *God,* Acts 5, 4; and so the Holy Ghost is God.

c) Christians are the temples of *God,* and the *Spirit of God* dwells in them, 1 Cor. 3, 16; 12, 4—6; and so the Spirit of God is God.

2. The Holy Ghost has the *properties* of God.

a) The Holy Ghost is *eternal.* Christ offered Himself to God through the *eternal Spirit,* Heb. 9, 14.

b) The Holy Ghost is *everywhere.* "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?" Ps. 139, 7—10.

c) The Holy Ghost is *almighty.* "The *Holy Ghost* shall come upon thee, and the *power of the Highest* shall overshadow thee," Luke 1, 35.

d) The Holy Ghost is *all-wise.* "The Spirit searcheth all things, yea, the deep things of God," 1 Cor. 2, 10; John 14, 26; 16, 12. 13.

3. The Holy Ghost performs *divine works.*

a) The Holy Ghost brooded upon chaos at the creation, Gen. 1, 2; Ps. 104, 30; and "the Spirit of God hath made me," says Job, chap. 33, 4; and so the Holy Ghost has part in the work of *creation.*

b) The Spirit of God raised up Jesus from the dead and shall also give life to our mortal bodies, Rom. 8, 11; John 6, 63; and so the *giving of life* is ascribed to the Holy Ghost.

VI. The Holy Ghost Is Distinct from the Father and the Son.

At His baptism, Jesus was in the Jordan, the Father spoke from heaven, the Holy Ghost came down in the shape of a dove — three distinct persons.

Christ bids us baptize in the name of the Father, the Son, and the Holy Ghost — three distinct persons, Matt. 3, 16. 17; 28, 19.

Christ said: *"I* will pray the *Father,* and He shall give you *another Comforter,* even the Spirit of Truth," John 14, 16. 17. See John 14, 26; 16, 7; Luke 24, 49; Acts 1, 4. 5. Three distinct persons.

On Pentecost, Peter said: "Having received of the *Father* the promise of the *Holy Spirit, He* [Christ] hath poured forth this which ye see and hear," Acts 2, 33 — three distinct persons.

Paul writes: "I beseech you, brethren, for the Lord *Jesus Christ's* sake and for the love of the *Spirit* that ye would strive together with me in your prayers to *God* for me," Rom. 15, 30 — three distinct persons.

"God hath chosen you through the *Spirit* to the glory of *Jesus Christ,"* 2 Thess. 2, 13. 14 — three distinct persons.

"Through the *Son* we have access *by* one *Spirit, unto* the *Father,"* Eph. 2, 8 — three distinct persons.

"The *grace* of the Lord *Jesus Christ* and the *love* of *God* and the *communion* of the *Holy Ghost* be with you all," 2 Cor. 13, 14 — three distinct persons.

Of these three persons we say that the Father is the First Person; the Son, the Second Person; the Holy Ghost, the Third Person — not in point of time or honor or power, but simply in order to distinguish the three persons.

Praise and honor to the Father,
Praise and honor to the Son,
Praise and honor to the Spirit,
Ever Three and ever One,
One in might and one in glory
While eternal ages run.

VII. The Holy Ghost Proceeds from the Father and the Son.

"The Spirit of Truth *proceedeth from the Father,*" John 15, 26.

"God hath *sent forth* the Spirit of His *Son* into our hearts," Gal. 4, 6. See Luke 24, 49; Acts 1, 4. 5; 2, 33; 1 John 4, 13. And so, over against the Greek Catholic Church we confess in the Nicene Creed of the Holy Ghost: "who proceedeth from the Father *and* the Son."

VIII. The Holy Ghost Was Active in Jesus.

The Holy Spirit was active in the conception of Jesus, Matt. 1, 18. 20; Luke 1, 35; in the anointing of Jesus, Matt. 3, 16. 17; Mark 1, 10. 11; Luke 3, 21. 22; 4, 18; John 1, 32. 33; Acts 10, 38; in the leading of Jesus, Matt. 4, 1; Mark 1, 1a; Luke 4, 1. 14; in the teaching of Jesus, Acts 1, 2; John 14, 10. 24; Is. 11, 2; Matt. 12, 17. 18; in the miracles of Jesus, Matt. 12, 18. 28; Luke 11, 20; 4, 18; in the sacrifice of Jesus, Heb. 9, 14; in the resurrection of Jesus, Rom. 8, 11; 1, 4; 1 Pet. 3, 18; 1 Tim. 3, 16; in giving the great missionary command of Jesus, Acts 1, 2.

IX. The Holy Ghost and Jesus.

As Christ was begotten of the Father from eternity and then in time sent into the world, so the Holy Ghost proceeded from the Father and the Son from eternity and then in time was sent into the world. As the Word came into a human body and tabernacled among us, so the Holy Ghost comes into Christ's body, the Church, and dwells in the body of every Christian. As Christ came into the world to work in the world, so the Holy Ghost came into the world to work in the world. As Christ worked from His birth to His ascension, so the Holy Ghost works from His "birthday," Pentecost, to His "ascension," Judgment Day.

As the coming of Christ was foretold, so the coming of the Holy Ghost was foretold. As Christ came according to promise, so the Holy Ghost came according to promise. As

Christ was named before His coming, so the Holy Ghost was named before His coming. As the name of Christ indicates His work, so the name of the Holy Ghost indicates His works. As Christ glorified the Father, so the Holy Ghost glorifies Christ. As Christ spoke the words of the Father, so the Holy Ghost speaks the words of Christ, John 16, 13. 14.

As Christ represented the Father and revealed the Father, so the Holy Ghost represents Christ and reveals Christ. Christ was our Paraclete, or Comforter, or Advocate; so the Holy Ghost is the other Paraclete, or Advocate, whom Christ sent to us, Rom. 8, 15—27; John 17, 24; 1 John 2, 1.

First the Father dealt with His people and gave them the Law; then He turned the work over to the Son: "This is My beloved Son, in whom I am well pleased; hear ye Him." Then the Son turned over the work to the Holy Ghost: "He that hath an ear, let him hear what the Spirit saith unto the churches," Rev. 2, 11.

The Father planned our salvation, the Son earned our salvation, the Holy Ghost applies our salvation. As Christ is the Head of the Church, so the Holy Ghost is the Soul of the Church; He it is that makes alive and keeps alive the body and guides, rules, and directs the members of the body of Christ, the Church. As the Father sent Christ and Christ sent His disciples to preach, so Christ sent the Holy Spirit, and the Holy Spirit sent missionaries to preach, Acts 13, 1—4. Thus began the systematic foreign mission work of the Church.

X. The Holy Ghost Inspired the Scriptures.

Christ breathed upon His disciples and said: "Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained," John 20, 22. So God breathed upon His apostles the Holy Spirit to write the holy writings — "All Scripture is given by inspiration of God" — God-breathed, 2 Tim. 3, 16.

"Well spake the Holy Ghost by Esaias, the prophet, unto our fathers," Acts 28, 25; 2 Sam. 23, 2.

"The Holy Ghost, by the mouth of David, spake," Acts 1, 16; Ps. 41, 9. "The Holy Ghost saith, Harden not your hearts," Heb. 3, 7; Ps. 95, 7; Heb. 9, 8; 10, 15.

Things have been "revealed unto His holy apostles and prophets by the Spirit," Eph. 3, 5.

The Spirit of Christ was in the prophets and "testified beforehand the sufferings of Christ and the glory that should follow. . . . Unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven."

"Holy men of God spake as they were moved by the Holy Ghost" — as a ship is moved by the wind. 1 Pet. 1, 11. 12; 2 Pet. 1, 21.

Christ accuses the scribes of "making the Word of God of none effect through your traditions," Mark 7, 13.

Seven times our ascended Savior cries, "He that hath an ear, let him hear what the Spirit saith to the churches," Rev. 2, 7. 16. 17. 29; 3, 6. 13. 22.

Paul says: "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." "The things that I write to you are the commandments of the Lord." 1 Cor. 2, 13; 14, 37.

"The Holy Ghost has Called Me by the Gospel."

I. The Need.

"I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him." Why not?

Since Adam fell into sin, the natural man is doing service unto them which by nature are no gods, Gal. 4, 8; he is without Christ, alien from the commonwealth of Israel, stranger from the covenants of promise, having no hope, and without God in the world, 1 Cor. 2, 14; Gal. 4, 8; Eph. 1, 5; 2, 12; Rom. 8, 7.

II. The Caller.

God hath called you. "Come unto Me," says Christ. The Holy Ghost calls through the Gospel. "For it is not ye that speak, but the Spirit of your Father which speaketh in you," Matt. 10, 20; 22, 3; 11, 28; 28, 19; John 10, 8. 10; Luke 14, 17; 2 Cor. 5, 20; 1 Cor. 3, 5; 1 Thess. 1, 5; 2 Thess. 2, 14 Col. 1, 28; Is. 55, 1.

III. The Called.

"I am not come to call the righteous, but sinners, to repentance." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 9, 13; 11, 28. Christ was so earnest in His call that He shed tears and shed His blood.

"God will have all men to be saved and to come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time." 1 Tim. 2, 4—6; Titus 2, 11; Acts 17, 31; 2 Pet. 3, 9; Ezek. 33, 11.

IV. The Occasion.

The occasion is none other than our wretched, helpless condition. "When I passed by thee and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live," Ezek. 16, 6.

V. The Cause.

"God hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began," 2 Tim. 1, 9; Rom. 8, 28.

How is it that the holy God can call us sinful people? Because Christ has redeemed us with His suffering and death. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of Reconciliation," 2 Cor. 5, 19.

VI. The Manner.

The Law is our schoolmaster to lead us to Christ; but it does so only as sickness drives us to the physician. The Law gives the spirit of bondage again to fear, so that we desist doing evil as a slave in fear of punishment. The Law curses every one "that continueth not in all things which are written in the Book of the Law to do them." Thus the Law drives us to Christ, who is "the end of the Law to every one that believeth," Rom. 8, 15; 10, 4; Gal. 3, 10; 2, 4. So Luther says: "The Law prepares for grace in that it reveals and magnifies sin, humbling the proud to desire the help of Christ."

Having by the Law shown us our sinfulness and helplessness, God calls us by the Gospel "to the obtaining of the glory of our Lord Jesus Christ," 2 Thess. 2, 14.

The Gospel is called "the Gospel of the Kingdom" because it leads us into the kingdom of God; it is called the "Word of Reconciliation" because it offers us the grace of God, who has been reconciled by the work of Christ; it is the invitation to the marriage, inviting us to come, telling us that all things are ready, Mark 1, 14; 2 Cor. 5, 19; Matt. 22, 4.

VII. The Object.

We are called to repentance, Matt. 4, 17; 9, 13; to peace, Col. 3, 15; to hope, Eph. 4, 4; to liberty, Gal. 5, 13; to holiness. "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace," Eph. 4, 1—3. "As He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy," Eph. 4, 1—3; 1 Pet. 1, 13. 16; 1 Thess. 4, 7; Phil. 3, 14; 1 Cor. 1, 2. 9.

"Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto His kingdom and glory," 1 Thess. 2, 11. 12.

We are called into the kingdom of Christ to have fellowship with Christ, 1 Cor. 1, 9; to suffer with Christ.

And this is really not a matter for regret; "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," 2 Cor. 4, 17. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," Rom. 8, 18.

"Rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy." "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you," 1 Pet. 3, 7. 9; 4, 13; 1, 5. 6; 5, 10; 2, 8. 9. 21; Eph. 1, 18; Col. 1, 13; 2 Thess. 2, 14; 1 Tim. 6, 12.

VIII. Resistible.

It is unspeakably sad to say, yet terribly true, that man has the melancholy liberty of refusing this gracious call of a merciful God. God often spreads out His hands all the day to a rebellious people, Is. 65, 2, but the people refuse to give heed; Christ often sends out His messengers to invite people to His Great Supper, but most of them despise the invitation and offer insulting excuses, Matt. 22, 2; 23, 37; Luke 8, 5. 12; 14, 18—20. 24; Acts 13, 46; 18, 6; 24, 25; 28, 28.

Shall we make use of this infernal freedom and spurn the hand stretched forth in peace? When the Savior, with loving looks and tender accents, asks us, "Will ye also go away?" let us with all our heart answer with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life," John 6, 68.

"The Holy Ghost has Enlightened Me with His Gifts."

I. The Need.

Since Adam's fall, men are by nature in the power of darkness and in the shadow of death; the god of this world has blinded their minds; they walk in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; they love darkness rather than light." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned, Col. 1, 13; Luke 1, 79; 2 Cor. 4, 4; Eph. 4, 17. 18; Is. 42, 7; Matt. 4, 16; John 3, 19—21; 1 Cor. 2, 14.

II. The Enlightener.

"God hath called you out of darkness into His marvelous light," 1 Pet. 2, 9; Col. 1, 13; Is. 60, 1. Christ shall give thee light. He is "the true Light, which lighteth every man that cometh into the world," Eph. 5, 14; John 1, 5. 19; 8, 12; 12, 35. 46; Luke 2, 31.

The Holy Ghost is "the Spirit of wisdom and revelation," Eph. 1, 17, who shall "teach all things," John 14, 16—26; 16, 13; 1 John 2, 20—27; Eph. 3, 20; 5, 14. 18—20; 6, 18; Rom. 8, 26. 27.

III. The Agent.

The agent employed by the Holy Spirit is the preacher of the Gospel, who is sent to open the eyes and to turn people from darkness to light and from the power of Satan unto God; to make all men see the unsearchable riches of Christ; to give knowledge of salvation to God's people by the remission of their sins, to give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace. God, who commanded the light to shine out of darkness, at the creation, hath shined in our hearts to give

the light of the knowledge of the glory of God in the face of Jesus Christ, Acts 26, 17; Eph. 3, 8; Luke 1, 77; 2 Cor. 4, 6.

The Baptist was a burning and shining light, John 5, 35. He was not that Light, but was sent to bear witness of that Light, that all men through Him might believe. John 1, 6—8.

As the Holy Spirit testifies of Christ, so He makes us testify of Christ, John 15, 26. 27; 16, 7. 8; Acts 1, 8; 5, 30—32; 1 Thess. 1, 5; 1 Cor. 2, 1—5.

IV. The Instrument.

The light which the Holy Ghost brings to enlighten us is the Word of God. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the Day-star arise in your hearts," 2 Pet. 1, 19; Ps. 19, 7. 8; 119, 105. 130.

The Word of God being Law and Gospel, the enlightenment will also be according to the Law and according to the Gospel.

The Law enlightens us as to our sin, the wrath of God enkindled by it, and the temporal and eternal punishment threatened for it. Paul says: "I had not known sin but by the Law; for I had not known lust except the Law had said, Thou shalt not covet," Rom. 7, 7; 3, 20.

The Gospel enlightens us as to the forgiveness of sins for the merits of Jesus Christ, the reconciliation of God the Father, our inheritance in heaven.

The Law, like lightning, has a light that is terrible, killing and condemning; the Gospel, like the benign rays of the sun, sheds a comforting and life-giving light. The Law is the "letter"; the Gospel is the "spirit"; the letter killeth; the spirit giveth life. The Law is the ministration of condemnation; the Gospel is the ministration of righteousness. The Law is the ministration of death and is glorious; the Gospel is the ministration of the Spirit and is more glorious. It is the light of the glorious Gospel of Christ. The Holy Spirit glorifies Christ, for He does not speak of Himself;

He receives of Christ's and shows that to us. Luke 1, 77. 78; John 16, 14. 13; 2 Cor. 4, 4; 3, 6—9; Gal. 3, 24; Col. 1, 9. 10. 14; Eph. 1, 18; Titus 2, 11. 12.

V. Resistible.

Christ is the true Light, which lighteth *every man* that cometh into the world, John 1, 9; Titus 2, 11. 12; John 12, 46; Luke 2, 31; Col. 1, 28.

Yet some resisted and rejected the Light. "He came into His own, and His own received Him not," John 1, 5. 10. 11; 3, 19. 20. "If our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," 2 Cor. 4, 3. 4.

Beware! "Receive with meekness the engrafted Word, which is able to save your souls," Jas. 1, 21.

VI. Practical.

"Ye are the light of the world. . . . Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," Matt. 5, 14—16. "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light," Eph. 5, 8. 11; 1 Thess. 5, 4—10; 1 Pet. 2, 9; 1 John 1, 5—7; 2, 8—11; Rom. 13, 12. 13; Titus 2, 11. 12. "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things and do count them but dung that I may win Christ and be found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know Him and the power of His resurrection and the fellowship of His suffering, being made conformable to His death; if by any means I might attain unto the resurrection of the dead," Phil. 3, 8—14; Acts 26, 18.

Refining Fire, go through my heart,
Enlighten Thou my soul,
Scatter Thy life in every part,
And sanctify the whole.

The New Birth.

I. The Need.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3, 3. 5. So says Christ two times, each time with a double oath. And Christ is "a Teacher come from God." So, then, either you are born again, or you are lost.

Are you born again?

II. Why the Need?

"That which is born of the flesh is flesh," John 3, 6; Rom. 8, 7; 7, 14; Eph. 2, 3; Gen. 6, 5; 8, 21; Col. 2, 13.

Nicodemus was a circumcised Jew, a ruler of the Jews, a Pharisee, strict and punctual in the smallest particulars of the Law, aged and experienced and respected, well-read in the Scriptures, willing to learn, calling Christ a Rabbi (Master), — all this, and yet he must hear from the Teacher come from God, "Ye must be born again."

From his sinful parents he had a sinful nature, was dead in trespasses and sins, his carnal, sinful mind was enmity against God, he was by nature a child of the wrath of God, and so his sinful flesh and blood could not inherit the kingdom of God. And so Christ said: "Marvel not that I said unto thee, Ye must be born again."

III. The Meaning.

"Whosoever believeth that Jesus is the Christ is born of God." "Ye are all the children of God by faith in Christ Jesus." 1 John 5, 1; 3, 9; John 1, 12. 13; Gal. 3, 26; 2, 20. Have you this faith in Christ? "Examine yourselves whether ye be in the faith," 2 Cor. 13, 5.

IV. The Author.

It is the Spirit that quickeneth, giveth life. John 3, 5. 6; 6, 63—68; 2 Cor. 3, 6; 1 Pet. 1, 3; Jas. 1, 18; Heb. 12, 2.

The very word *born* shows man has no share in this affair.

As no son of man can generate himself, so no son of God can regenerate himself; as natural generation is the act of the father only, so spiritual regeneration is the act of God only.

Other words expressing the doctrine of the new birth express the same truth. St. Paul calls this act of God "a quickening," that is, making alive; as generation is the giving of natural life, so regeneration is the giving of spiritual life. It is called a "raising from the dead"; as that is a translation from death to life, so regeneration is a translation from spiritual death of sin to spiritual life of faith, Eph. 2, 5. 6; Col. 2, 12.

V. The Agent.

By a bold figure of speech preachers of the Gospel are also called spiritual fathers. While a prisoner, Paul converted a runaway slave and speaks of him as "my son Onesimus, whom I have begotten in my bonds." Paul uses the striking phrase: "My little children, of whom I travail in birth again until Christ be formed in you," and he says: "In Christ Jesus I have begotten you through the Gospel," Philemon 10; Gal. 4, 19; 1 Cor. 4, 15; 2 Cor. 3, 6.

Do you respect your pastor as your spiritual father?

VI. The Cause.

God, who is rich in mercy, for His great love wherewith He loved us, of His own will hath quickened us, begotten us. Eph. 1, 19; 2, 4—7; 1 Pet. 1, 3; Jas. 1, 18.

VII. The Instrument.

1. The living Word of God *gives* life. We are born again through the Gospel, which liveth and abideth forever. 1 Cor. 4, 15; 2 Cor. 3, 6; 1 Pet. 1, 23; 2 Pet. 1, 4; Jas. 1, 18; John 6, 63. 68; Eph. 1, 13; 5, 18. 19; Col. 3, 16; Gal. 3, 26.

As the words of Christ are spirit and life, so the words of the preacher are in power and in the Holy Spirit. John 6, 51. 63; 1 Thess. 1, 5; Acts 2, 41; 6, 7; 12, 21—24; 19, 19. 20.

Christ says we are "born again of water and of the

Spirit," which is Holy Baptism, called also the "washing of regeneration," or the bath of the new birth. John 3, 8; Titus 3, 5; Acts 2, 38.

2. The living Word of God *sustains* life. "As new-born babes desire the sincere milk of the Word that ye may grow thereby." Nourished up in the words of faith and of good doctrine, the good minister of Jesus Christ is to feed the flock with the same food. 1 Pet. 2, 2; 1 Tim. 4, 6; Acts 20, 28.

When Claus Harms was a doubting student, Schleiermacher's *Address on Religion* set him thinking, but could not feed him. "There is no substitute for a mother! See, the Bible is a mother who can nourish and still all spiritual children."

Do you feed on Christ by diligently studying the Word of Christ? Do you let your preacher feed you regularly with the Bread of Life?

3. The living Word of God *transforms* life. "Ye received the Word of God, which effectually worketh also in you that believe." "The word of the truth of the Gospel . . . bringeth forth fruit in you." 1 Thess. 2, 13; Col. 1, 5. 6; Luke 8, 8. 15.

"We all, with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," 2 Cor. 3, 18.

"The Word of God is a discerner [a critic] of the thoughts and intents of the heart," Heb. 4, 12.

Are you growing more like Christ?

4. The living Word *assures* us of our life. Through the Gospel the Holy Spirit bears witness with our spirit that we are the children of God. The Spirit which Christ hath given us makes us know that he that keepeth His commandments dwelleth in Him and He in him. "We know that we have passed from death unto life because we love the brethren." Rom. 8, 16; 1 John 3, 23. 24. 14; 2, 3; 5, 10.

Faith, if it hath not works, is dead.

Is yours?

Faith worketh by love.

Does yours?

5. The living Word *eternalizes* life. "He that believeth on Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die." John 8, 51; 11, 25. 26; 20, 31; 3, 16; 1 Pet. 1, 3—5.

VIII. May be Lost.

Christ speaks of those "which for a while believe and in time of temptation fall away." Many of His disciples rejected His teaching, went back, and walked no more with Him. Peter denied Him. Demas forsook Paul, "having loved this present world." Some put away faith and a good conscience and make shipwreck concerning faith. Therefore: "Be thou faithful unto death, and I will give thee a crown of life." Luke 8, 13; John 6, 60. 66; Matt. 26, 70; 2 Tim. 4, 10; 1, 19; 6, 20; Rev. 2, 10.

IX. May be Regained.

Sad and terrible as is the truth that man may lose his new birth, it is still a comforting truth that man may regain the lost grace. The prodigal returned and was received. Peter repented and was restored. The Galatians were led away from Christ, but led back to Christ. Gal. 4, 19; 5, 4. 5; Matt. 5, 48; 18, 22.

Let us, then, take heed unto ourselves lest we lose the grace of the new birth. But if Satan should succeed by his wiles in overcoming us, let us not despair, let us be comforted with the divine truth that this grace may be regained, and thereupon let us penitently and confidently approach the mercy-seat where Jesus answers prayer, knowing whosoever cometh unto Him He will in no wise cast out.

"Create in me a clean heart, O God, and renew a right spirit within me," Ps. 51, 10.

Conversion.

I. The Need of Conversion.

"Verily, I say unto you, Except ye be converted, . . . ye shall not enter the kingdom of heaven," says Christ Himself, Matt. 18, 3. God says the same in Ezek. 33, 14. 15; 18, 26. 27; Jer. 3, 12. 13. Turn or burn!

II. The Nature of Conversion.

Conversion is turning from idols to God. 1 Thess. 1, 9; Acts 14, 15; 11, 21; 26, 20.

The Corinthians and Galatians had been serving idols; now they said that Jesus is the Lord and worshiped the true God, 1 Cor. 6, 9—11; 12, 1. 2; Gal. 4, 8. 9.

"Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls," 1 Pet. 2, 25.

The prodigal returned from the land of sin to his father's house.

Saul, the chief persecutor of Christ, was turned into Paul, the chief apostle of Christ.

Conversion is not simply quitting the one or the other bad habit; it is a complete inward change, a change of heart.

Thus we hear the exhortation of the Lord in Joel 2, 12. 13: "Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord, your God."

III. The Author of Conversion.

The Father hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son, Col. 1, 12—14; Deut. 30, 6; Ezek. 11, 19; 36, 26.

The lost sheep was sought, found, and returned to the flock and fold by the Shepherd. 1 Pet. 2, 25.

"No man can say that Jesus is the Lord but by the Holy Ghost," 1 Cor. 12, 3.

"That which is born of the Spirit is spirit," John 3, 6.

"But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God," 1 Cor. 6, 11.

"According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost," Titus 3, 5.

In conversion, man is merely passive; he does nothing, it is done to him; God is actively engaged in this work, and He alone. When man tries to turn himself, he will not stay turned. Therefore we pray the prayer of Ephraim: "Turn Thou me, and I shall be turned; for Thou art the Lord, my God," Jer. 31, 18. 19.

IV. The Motive of Conversion.

God hath quickened us when we were dead in trespasses and sins and the children of wrath. He did not do so by brute force, but in His rich mercy and for His great love wherewith He loved us, Eph. 2, 1—5. He did not act even as a benevolent tyrant. Christ reconciled us to God; He wooed and won us. "We love Him because He first loved us," 1 John 4, 19. The carnal mind is enmity against God, but we have received the Spirit of Adoption, whereby we cry, Abba, Father, Rom. 8, 6. 7. 15.

V. The Agent of Conversion.

"When thou art converted, strengthen thy brethren," Luke 22, 32; John 21, 15—17.

Though the chief of sinners, Paul was converted, obtained mercy, that in him first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting, 1 Tim. 1, 16.

As soon as Paul was converted, Jesus sent him to the Gentiles to turn them from Satan to God. We are workers together with God. We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, Be ye reconciled to God. Acts 20, 15—18; 1 Cor. 3, 5. 9; 2 Cor. 5, 20; Eph. 4, 11. 12; Amos 6, 5.

We pray: "Restore unto me the joy of Thy salvation and uphold me with Thy free Spirit. Then will I teach trans-

gressors Thy ways, and sinners shall be converted unto Thee," Ps. 51, 12. 13.

What a glorious work!

"Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins," Jas. 5, 19. 20.

Having preached the Gospel, Paul and Barnabas declared the conversion of the Gentiles. And they caused great joy unto all the brethren, Acts 15, 3; John 4, 39—42.

VI. The Means of Conversion.

At Pentecost, Peter pointedly preached that the Jews had crucified their own Messiah, and they were pricked in their hearts and said, "Men and brethren, what shall we do?"

The Law having done its work in showing the people their sins and making them contrite, Peter now preached the Gospel: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." And thereby three thousand souls were converted. Stephen preached the Lord Jesus, and a great number believed and turned unto the Lord. Acts 2, 36—41; 6, 7. 8; 10, 44; 11, 21; 20, 21; Rom. 10, 17; John 17, 20.

VII. The Result of Conversion.

The wicked turns from all his sins and keeps God's statutes and does that which is lawful and right, Ezek. 18, 21.

When the Savior came into the house of Zacchaeus with salvation, the sinful publican said: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold," Luke 19, 8.

When the three thousand were converted, "they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers; and they sold their possessions and goods and parted them to all men as every man had need," Acts 2, 41—47; 19, 18—20; 26, 20; Deut. 30, 2; Rom. 12, 2.

VIII. The Purpose of Conversion.

Be converted that your sins may be blotted out, that ye may receive forgiveness of sins and inheritance among them which are sanctified by faith in Christ, Acts 3, 19; 26, 18.

"Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins," Col. 1, 12. 13.

IX. For Whom Is This Conversion?

To the Gentiles, Paul was sent to turn them from Satan to God, Acts 26, 17. 18. "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live," Ezek. 33, 11; 18, 21—23. God, our Savior, will have all men to be saved and to come unto the knowledge of the truth, 1 Tim. 2, 4.

X. Why Are Not All Converted?

Notwithstanding the expressed intense desire of God and notwithstanding the striking examples of grievous sinners being accepted by God, many people nevertheless do not hearken to Him, and He must complain: "They have turned unto Me the back and not the face. Though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction," Jer. 32, 33.

And Christ also mournfully cries out: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23, 37.

And St. Stephen said to the Jews: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye," Acts 7, 51.

Paul was pressed in the spirit and testified to the Jews that Jesus was Christ. And when they opposed themselves and blasphemed, he shook his raiment and said unto them,

"Your blood be upon your own heads; I am clean," Acts 18, 5, 6; 28, 17—28; 13, 44—52.

Have you turned away from the Lord?

"Return, thou backsliding Israel," saith the Lord, "and I will not cause Mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord, thy God," Jer. 31, 12. 13.

Repentance.

I. The Importance of Repentance.

"Repent," said the Baptist in preparing the way of the Lord. "Repent," said Christ in bringing in his kingdom. "Repent," said Peter, beginning the New Testament work on Pentecost, Matt. 3, 2; 4, 17; Acts 2, 38. One of the great words of the New Testament — repent, repentance.

II. The Need of Repentance.

"Except ye repent, ye shall all perish," are the words of Christ Himself. Luke 13, 3. 5; Rev. 2, 5. 16. 22; 3, 3. *Repent or perish!* John 3, 5. 6.

III. Who Works Repentance?

God gives repentance, 2 Tim. 2, 25; Acts 5, 31; 11, 17. 18.

IV. Through Whom Does God Work Repentance?

The Lord works through "the servant of the Lord," 2 Tim. 2, 24—26.

V. How Does God Work Repentance?

Repentance is to be *preached,* Luke 24, 47. "In meekness *instructing* those that oppose themselves," 2 Tim. 2, 25. Peter says: "As I began to *speak,* . . . God granted repentance unto life," Acts 11, 15—18. "The men of Nineveh . . . repented at the *preaching* of Jonas," Matt. 12, 41.

VI. What Preaching Works Repentance?

The Law shows that an angry thought is murder, that an impure thought is adultery, etc.; and so by the Law is the knowledge of sin, Rom. 3, 20. The Law also reveals a God angry at sin, Ex. 20, 5; 34, 7; shows that we are by nature the children of wrath; and thus the Law terrifies and kills, 2 Cor. 3, 16. Then the sinner cries out: "There is no rest in my bones because of my sin. For mine iniquities are gone over mine head; as a heavy burden they are too heavy for me. I am troubled; I am bowed down greatly; I go mourning all the day long," Ps. 38, 2—8.

This shows a broken spirit, a broken and contrite heart, Ps. 51. This is contrition, this is sorrow for sin.

Then the man says: "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord." "O Lord, rebuke me not in Thy wrath, neither chasten me in Thy hot displeasure." Ps. 32, 3—5; 6, 1; 38, 1.

When the terrified sinner cries, "What shall I do to be saved?" the answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved." "Be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Acts 2, 37. 38; 16, 30. 31.

To believe in Christ means to believe that He died for our sins, the Just for the unjust, to bring us to God, 1 Pet. 3, 18.

Christ suffered and rose for the very purpose that repentance and remission of sins should be preached in His name among all nations, Luke 24, 46. 47.

He that believes in this remission receives this remission. Here is the godly sorrow that worketh repentance to salvation, 2 Cor. 7, 10.

This saving faith in Christ as our Substitute is wrought by God, Col. 2, 12; Eph. 1, 19. The Gospel is the power of God unto salvation to every one that believeth, Rom. 1, 16.

VII. What Is Repentance?

"Repent," says the Savior and really says, "Change your mind."

Repentance is not the change of the one or the other outward habit, but a thorough and complete change of the heart, of the innermost soul, so that the man becomes altogether different from what he had been before. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new," 2 Cor. 5, 17.

Repentance consists in a sorrowful confession of sin and a hearty faith in Christ for the forgiveness of sins.

Judas repented himself and returned the money, but he had no faith in Christ and was not truly repentant. Peter was sorry and had faith in Christ and was truly repentant, properly speaking. "Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death," 2 Cor. 7, 10.

VIII. Who Needs Repentance?

"Every one of you," Acts 2, 38. "Repent," said Christ to everybody, Mark 1, 15; Matt. 4, 17; 3, 2. Repentance is to be given to Israel and to the Gentiles. God the Father now "commandeth all men everywhere to repent," that "all should come to repentance." Acts 5, 31; 11, 18; 17, 30; 2 Pet. 3, 9; Luke 24, 47. "I came to call sinners to repentance," said Christ, Mark 2, 17. "Repent of this thy wickedness," Acts 8, 22; Heb. 6, 1; 2 Cor. 12, 21; Rev. 2, 22.

The Christian needs repentance on account of the Old Adam. Luther says: "The Old Adam in us should by daily contrition and repentance be drowned and die with all sins and evil lusts and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever."

"Our Lord and Master Jesus Christ, in saying, 'Repent,' intended that the whole life of believers should be penitence." So said Luther in the first of his immortal Ninety-five Theses on October 31, 1517.

"As many as I love, I rebuke and chasten. Be zealous therefore and repent," Rev. 3, 19. 3.

IX. Where is Repentance Needed?

1. Before the Injured God.

Paul testified both to the Jews and also to the Greeks repentance toward God, Acts 20, 21.

2. Before the Injured Brother.

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him," Luke 17, 3. 4.

X. What are the Fruits Worthy of Repentance?

"He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Exact no more than that which is appointed you. Do violence to no man, neither accuse any falsely, and be content with your wages," Luke 3, 7—14.

A certain man said, "Son, go work to-day in my vineyard." He answered and said, "I will not." But afterward he repented and went, Matt. 21, 28. 29.

XI. What Is the Purpose of Repentance?

God gives repentance to the acknowledging of the truth and that they may recover themselves out of the snare of the devil who are taken captive by him at his will, 2 Tim. 2, 25. 26.

"Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." "God made Jesus a Savior for to give repentance and forgiveness of sins." God grants repentance unto life. Acts 2, 38; 5, 30. 31; 11, 18.

The Savior says, Mark 1, 15: "The kingdom of God is at hand; repent ye and believe the Gospel," of course, in order to enter the kingdom of God, the Kingdom of Grace on earth and then the Kingdom of Glory in heaven.

Holiness.

I. The Need of Holiness.

Without holiness no man shall see the Lord. "This is the will of God, even your sanctification." Heb. 12, 14; 1 Thess. 4, 3; Lev. 19, 2; Eph. 4, 23; Col. 2, 6.

II. Who Makes Us Holy?

1. *God.* The *Father* prunes every branch in Christ that it may bring forth more fruit, John 15, 1. 2. 5.

Christ is made unto us Sanctification, and He sanctified Himself that we might be sanctified in the truth of God's Word, 1 Cor. 1, 30; John 17, 19; Heb. 2, 11; 9, 13. 14; 10, 10. 14. 29; 13, 12.

The *Holy Ghost* is especially the Spirit of Holiness, who dwells in us, helps our infirmities, strengthens us with power in the inner man, and grows the fruits of the Spirit. God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. 1 Cor. 3, 16; 2 Cor. 6, 16; Eph. 3, 16; 5, 8. 9; Rom. 5, 5; 8, 14. 26; 14, 17; 15, 13. 16; Gal. 5, 22—6, 2; 1 Thess. 4, 7; 5, 23; 2 Thess. 2, 13; 1 Pet. 1, 2; 2 Pet. 1, 5—7.

2. The *Christian* works with God in this work of holiness. "It is God who worketh in you both to will and to do of His good pleasure. Wherefore, my beloved, work out your own salvation with fear and trembling," Phil. 2, 13. 12; 4, 13.

I exercise myself to have always a conscience void of offense toward God and toward men. Exercise thyself unto godliness. We are workers together with God. Acts 23, 1; 24, 16; 1 Tim. 4, 7. 8; 1 Cor. 3, 9.

Being God's children, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. 7, 1; 6, 17. 18; 9, 8; 12, 9; Col. 1, 9. 10.

The Christian purifieth himself, even as Christ is pure, 1 John 3, 3. Christians purify their souls in obeying the

truth through the Spirit unto unfeigned love of the brethren, 1 Pet. 1, 22. 15.

Having become servants to God, ye have your fruit unto holiness; not conformed to the world, but transformed by the renewing of your mind. Rom. 6, 19. 22; 12, 2. We renew ourselves in the spirit of our mind and put on the new man. Eph. 4, 23. 24; Gal. 5, 16. 25.

The Christians are sanctified. Acts 9, 13; 20, 32; 26, 18; 1 Cor. 1, 2; Rom. 1, 7; Eph. 1, 1; Col. 1, 2.

III. What Moved God to Make Us Holy?

The *mercy* and the *grace* of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, Titus 2, 12; 3, 5.

IV. What Are the Means of Holiness?

1. We are sanctified through the truth, and God's Word is the truth, says Christ. He also says: Through the Word that I have spoken, you are pruned as the branch in the vine to bring forth more fruit, much fruit. John 17, 17. 19; 15, 3. 2. 5; 1 Pet. 2, 2; 2 Cor. 7, 1; 2 Tim. 3, 16. 17; Rom. 12, 1.

2. Holy Baptism is the washing of regeneration and renewing of the Holy Ghost, Titus 3, 5. It is not a mere sign, symbol, rite, or ceremony, but it is the means, instrument, through which God sends His grace to man.

3. The Lord's Supper is a means of uniting us to Christ, so that we may bring forth much fruit in love to God and man. 1 Cor. 10, 16. 17.

Bodily affliction is also used by God to help on our holiness. God made the Captain of our salvation perfect through sufferings, though He were a Son. "If ye endure chastening, God dealeth with you as with sons." "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "Forasmuch

as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin that he no longer live the rest of his time in the flesh to the lust of men, but to the will of God." Luke 13, 32; Heb. 2, 10; 5, 8; 12, 5—11; Phil. 2, 5—10; 1 Pet. 4, 1. 2; Ps. 119, 67. 71. 75.

Spiritual affliction is also used by God as a help to renew His people and advance them in holiness. St. Paul says: "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure," 2 Cor. 12, 7—10.

V. What Is Holiness?

Holiness is obedience to the Ten Commandments. Holiness is following Jesus as our example, walking in His footsteps as our guide, copying Him as our model. Holiness is omitting the evil and doing the good. "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. . . . Put on the new man, which after God is created in righteousness and true holiness," Eph. 4, 22. 24; Col. 3, 9. 10; 1, 10.

The "old man" has his name from the fall of Adam in Eden and the consequent sinful conception and birth of all his children; the "new man" has his name from the renewed image of God and hence is also called a new creature, created after God in righteousness and true holiness.

The old man uses the members of his body as instruments of unrighteousness unto sin; the new man uses the members of his body as instruments of righteousness unto God. The old man yields his body the servant of sin unto death; the new man yields his body the servant of obedience unto righteousness. The old man yields his members servants to uncleanness and to iniquity unto iniquity; the new man yields his members servants to righteousness unto holiness. The old man is the servant of sin, free from righteousness; the new man is the servant of God, free from sin. The old

man's wages of sin is death; the new man's gift of God is eternal life. Rom. 6, 4. 11. 13. 16. 19—23.

What does it mean to "put off" the old man and to "put on" the new man?

When we dispel the ignorance from our mind; when we turn our will away from evil; when we bridle our wild appetite; when we hold back our members from doing what is forbidden: then we put off the old man.

When we enlighten our intellect; when we strengthen our will to choose the good; when we improve our appetite to desire what is wholesome; when we train our members to do what is pleasing to God: then we put on the new man.

Cleansing ourselves from all filthiness of the flesh and spirit, we put off the old man; perfecting holiness in the fear of God, we put on the new man. 2 Cor. 7, 1.

We are dead *in* sin by nature, Eph. 2, 1; Col. 2, 13. We are dead *for* sin in Christ, 2 Cor. 5, 14 (*R. V.*); Gal. 2, 20. We are dead *to* sin in sanctification, Rom. 6, 11; 8, 13; Col. 3, 2. 5.

VI. Holiness Is Imperfect.

Not, says Paul, as though I were already perfect, Phil. 3, 12.

Holiness is a lifelong struggle between the flesh and the spirit, between wrong and right. The spirit is willing, but the flesh is weak, says Christ, and thereby stimulates us to action, alarms us to battle. "The flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." "I am carnal, sold under sin. For the good that I would I do not, but the evil which I would not, that I do. O wretched man that I am, who shall deliver me from the body of this death?" Gal. 5, 17; Rom. 7, 14—24. In many things we offend all, Jas. 3, 2. "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John 1, 8 ; Heb. 12, 1. Therefore we pray, and pray every day, "Forgive us our trespasses."

VII. Holiness Is a Gradual Process.

Putting off the old man and putting on the new man is not the act of a moment, it is the work of a lifetime and must be kept up at all times. Here, too, "eternal vigilance is the price of liberty."

"If thy right eye offend thee, pluck it out and cast it from thee; and if thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell," Matt. 5, 29. 30.

"Bruise" the old man, 1 Cor. 9, 27. A prize-fighter is often called a "bruiser" because with his fist he bruises his opponent and without pity gives him the knock-out. Now, that is precisely what St. Paul did to his "old man," so that he could manage his body and make it the servant of his will.

Crucify the old man with Christ, Gal. 5, 24; Rom. 6, 6; 12, 1. 7. As Christ was nailed to the cross hand and foot, so must we chain and hold down the desires of our flesh, so that they cannot overstep the limits of right.

Kill, mortify, the deeds of the body, Rom. 8, 13. "Mortify your members which are upon the earth," Col. 3, 5.

Bury the "old man" with Christ by Baptism, Rom. 6, 4; Col. 2, 12. And there let the body of sin be destroyed that henceforth we should not serve sin; for he that is dead is freed from sin, Rom. 6, 6. 7. 12. 14.

This work of holiness is not only negative, it is also positive; not only destructive, but also constructive; not only is the old man put off, but also is the new man put on. In the same degree that we weed out the vices, we are to cultivate the virtues; though the outward man perish, yet the inward man is renewed day by day, 2 Cor. 4, 16; 7, 1; Rom. 7, 22. We all, with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," 2 Cor. 3, 18.

"Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of

our faith," Heb. 12, 1. 2. We thus repair the broken image of God, Col. 3, 10.

Grow in grace. "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity," 2 Pet. 1, 5—7; 3, 18; Phil. 1, 9—11. "Till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ," Eph. 4, 13. 14. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. 7, 1; 1 Cor. 1, 5. "Prepared unto every good work," 2 Tim. 2, 21; 1 John 3, 2. 3.

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," 1 Thess. 5, 23; 2 Thess. 2, 13; 1 Pet. 1, 1. 2. 22; Matt. 5, 48.

VIII. The Use of Holiness.

"Godliness with contentment is great gain." "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." 1 Tim. 6, 6; 4, 8.

In our holiness we have an assurance of our sonship. Every one that loveth is born of God and knoweth God. "We know that we have passed from death unto life because we love the brethren." 1 John 4, 7; 3, 14; 1 Pet. 2, 22. 23.

Our holiness proves our Christianity to others. "By this shall all men know that ye are My disciples, if ye have love one to another," John 13, 35.

Another purpose of our holiness is the good of others. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," Matt. 5, 16; 1 Pet. 2, 12; 1 Cor. 14, 25.

"Ye wives, be in subjection to your own husbands, that, if any obey not the Word, they also may without the Word be won by the conversation of the wives," 1 Pet. 3, 1—6.

The example of Livingstone in Africa led to the conver-

sion of H. M. Stanley. "I must leave, or he will make me a Christian," said an infidel lord concerning a godly preacher.

Another purpose of our holiness is the glory of God.

We are to be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phil. 1, 9—11; Eph. 1, 12. 14; Matt. 5, 16. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. 5, 22.

IX. The Reward of Holiness.

God will give to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life. Rom. 2, 6. 7; 6, 22.

On Judgment Day the Savior will say to those on His right hand: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25, 34. 40.

Renew me, O eternal Light,
And let my heart and soul be bright,
Illumined with the light of grace
That issues from Thy holy face.

Destroy in me the lust of sin,
From all impureness make me clean;
O grant me power and strength, my God,
To strive against my flesh and blood.

Good Works.

I. Are Good Works Needed?

"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungred, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick and in prison, and ye visited Me not."

These will be the words of the Savior on the Day of Judgment. "Every tree which bringeth not forth good fruit is cut down and cast into the fire." Matt. 25, 41—46; 3, 10; 7, 19; 21, 19; John 15, 2. 6; 1 Cor. 6, 9. 10. Do good or be damned.

II. Who Does Good Works?

"A good man, out of the good treasure of the heart, bringeth forth good things." "Every good tree bringeth forth good fruit; a corrupt tree cannot bring forth good fruit." Matt. 12, 35; 7, 17. 18.

Only the Christians have been created by God in Christ Jesus unto good works. Only we Christians, who abide in Christ, bring forth good fruit. "If ye love Me, keep My commandments." Eph. 2, 10; John 15, 5; 14, 15; Titus 3, 8. 14.

Before a man is converted, the imagination of his heart is evil from his youth, Gen. 8, 21. He is dead in trespasses and sins, Eph. 2, 1. 5. The carnal mind is enmity against God, Rom. 8, 7. Do men gather grapes of thorns or figs of thistles? Matt. 7, 16.

III. Who Causes the Good Works?

We are God's workmanship; God has created us unto good works; God has before ordained these good works that we should walk in them. Eph. 2, 10.

As a machinist builds a machine to turn out good work, so God has made us to be Christians for the express purpose of turning out good works. As the machinist prepared the pattern after which the machine turns out the work, so God has before prepared the good works which the Christian is to turn out.

"It is God which worketh in you both to will and to do of His good pleasure," Phil. 2, 13. "Our sufficiency is of God," 2 Cor. 3, 5. God makes us perfect in every good work to do His will, "working in you that which is well-pleasing in His sight," Heb. 13, 20. 21. Our Savior gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works, Titus

2, 13. 14. We are to be filled with the fruits of righteousness, which are by Jesus Christ, Phil. 1, 11.

The Spirit of God leads the sons of God to do the works of God. Every good work is the fruit of the Spirit. Rom. 8, 12—14; 6, 12; Gal. 5, 22.

"Now, our Lord Jesus Christ Himself and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work," 2 Thess. 2, 16. 17; Col. 1, 10.

IV. What Are the Means Producing the Power to Do Good Works?

The Scriptures make the man of God perfect, thoroughly furnished unto all good works, 2 Tim. 3, 16. 17.

The Law rebukes the vices, and the Gospel produces the virtues. The Gospel works faith, and faith worketh by love. Gal. 5, 6; Jas. 2, 18.

V. What Is the Pattern for Good Works?

"Follow Me," says Christ, the one perfect Pattern. As I have loved you, ye also love one another, John 13, 34; 14, 15; 15, 12. As Christ pleased not Himself, so let every one of us please his neighbor for his good, to edification. Be like-minded one toward another according to the example and will of Christ Jesus. Receive ye one another, as Christ also received us, to the glory of God, Rom. 15, 2. 7. We are to walk even as He walked, 1 John 2, 6. "Let this mind be in you which was also in Christ Jesus," Phil. 2, 5. "I have given you an example that ye should do as I have done to you," John 13, 15.

When we follow Christ, our works will be according to the Ten Commandments, as He came to fulfil the Law. We are not to do what we believe to be right, but what God commands as right. We are to prove, to find out, what is acceptable unto the Lord; we are to understand what the will of the Lord is. Eph. 5, 10. 17; Rom. 12, 2.

If we eat fish on Friday instead of meat, that is our privilege; but God says: "Who hath required this at your hand?" Is. 1, 12. It is not serving God. Christ says: "In vain do they worship Me, teaching for doctrines the commandments of men," Matt. 15, 9.

VI. What Is the Purpose of Good Works?

1. THE GOOD OF MAN. — By love serve one another, bear ye one another's burdens, and so fulfil the Law of Christ, Gal. 5, 13; 6, 2; Phil. 2, 4. Paul says: "I have made myself servant unto all," 1 Cor. 9, 19. "We that are strong ought to bear the infirmities of the weak," Rom. 15, 1—5. "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God," 1 Pet. 4, 10.

2. THE GLORY OF GOD. — "Whether ye eat or drink or whatsoever ye do, do all to the glory of God," 1 Cor. 10, 31; Col. 3, 17. "That God in all things may be glorified through Jesus Christ," 1 Pet. 4, 11; Rom. 15, 6; Phil. 1, 11; John 15, 8; Matt. 5, 16.

"Through breaking the Law thou dishonorest God. For the name of God is blasphemed among the Gentiles through you," Rom. 2, 23. 23. 24; Is. 52, 5; Ezek. 36, 20.

VII. Why are Good Works Needed?

God commanded them in the Ten Commandments, Ex. 20, and Jesus commanded them in the Sermon on the Mount, Matt. 5—7; Ezek. 20, 19. Jesus said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another," John 13, 34. God has made us Christians for the very purpose of doing good works, Eph. 2, 10. We are baptized for the very purpose of walking in newness of life, Rom. 6, 4. Christ redeemed us for the very purpose that we might be "zealous of good works" and "adorn the doctrine of God, our Savior, in all things," Titus 2, 10. 14. We are to walk worthy of the Lord unto all pleasing, being fruitful in every good work, Col. 1, 10; Phil. 1, 27.

Good works are needed, not to get our salvation, but to prove our salvation. A man is justified by faith without the deeds of the Law, Rom. 3, 28; Acts 13, 38. 39; Gal. 2, 16. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast," Eph. 2, 8. 9; 1, 7.

Good works are needed to prove our salvation to ourselves. "Hereby know we that we are in Him." "We know that we have passed from death unto life because we love the brethren." 1 John 2, 5; 3, 14. 19. 24; 4, 7. 12. 16. "If ye love Me, keep My commandments." "Ye are My friends if ye do whatsoever I command you." John 14, 15. 21. 23; 15, 14; Matt. 12, 50.

Good works are needed to prove our salvation to others. "By this shall all men know that ye are My disciples, if ye have love one to another," John 13, 35. "I will show thee my faith by my works," Jas. 2, 18. By our good works we overcome hate and silence slander and lead the unbelievers to glorify God. 1 Pet. 2, 11. 12; 3, 1—4. 16; Matt. 5, 16.

VIII. Are the Good Works Perfect?

The Christian is not perfect, and so his good works are not perfect. "The spirit is willing, but the flesh is weak," Matt. 26, 41. "The flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would," Gal. 5, 17. "The good that I would I do not, but the evil which I would not, that I do," Rom. 7, 15. 19. 25.

IX. Are Good Works Rewarded?

Queer question! Good works are expressions of our thankfulness for favors received; they are not an investment on which we expect to realize handsome profits in the future. We are bought and paid for, we belong to God, and all we can do and produce belongs to God. "Doth the lord thank the servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall

have done all those things which are commanded you, say, 'We are unprofitable servants; we have done that which was our duty to do,'" Luke 17, 7—10. And yet —

Wonders of grace to God belong;
Repeat His mercies in your song.

For our good works, which God works in us and through us, He promises us exceedingly great rewards in heaven, Matt. 5, 11. 12. And so "godliness is profitable unto all things, having promise of the life that now is and of that which is to come," 1 Tim. 4, 8. Even the least good work, a cup of cold water, shall not go unrewarded, Matt. 10, 42.

God is so gracious that He acts as if He were under obligations to us for our works. "God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints and do minister." He does so "that every one of you do show the same diligence to the full assurance of hope unto the end, that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6, 10—12.

"He that soweth bountifully shall reap also bountifully," 2 Cor. 9, 6. "He that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," Gal. 6, 8—10. "Verily I say unto you, Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake shall receive a hundredfold and shall inherit everlasting life," Matt. 19, 29. To them who by patient continuance in well-doing seek for glory and immortality, God will give eternal life, Rom. 2, 7.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," 1 Cor. 15, 58.

More Acts of the Holy Ghost.

I. The Baptism with the Spirit.

Christ shall baptize you with the Holy Ghost, said John the Baptist. Matt. 3, 11; Mark 1, 8; Luke 3, 16; John 1, 33. "Ye shall be baptized with the Holy Ghost not many days hence," said Christ to His apostles, Acts 1, 5.

On Pentecost this promise was fulfilled, Acts 2, 4. Again in the case of Cornelius, the centurion at Caesarea. Peter said: "As I began to speak, the Holy Ghost fell on them as on us at the beginning," at Pentecost. "Then remembered I the word of the Lord how that He said, 'John indeed baptized with water, but ye shall be baptized with the Holy Ghost,'" Acts 10, 44; 11, 15. 16.

"With one Spirit are we all baptized into one body" — of Christ, the Church, 1 Cor. 12, 13.

II. The Filling with the Spirit.

Full of the Holy Spirit, Jesus returned from His baptism in the Jordan and was led by the Spirit into the wilderness, Luke 4, 1.

At Pentecost the apostles were all filled with the Holy Ghost, and three thousand were converted, Acts 2, 4.

Filled with the Holy Ghost, Peter preached a powerful sermon, and the apostles spake the Word of God with boldness, Acts 4, 8. 31. Full of the Holy Ghost, Stephen was chosen a deacon, and full of the Holy Ghost, Stephen preached and became the first Christian martyr, Acts 6, 5; 7, 55. Paul was filled with the Holy Ghost to do his great missionary work, Acts 9, 17; 13, 9. Barnabas was full of the Holy Ghost, Acts 11, 24.

As Christ and His apostles, so all His Christians. "Be not drunk with wine, wherein is excess, but be filled with the Spirit," Eph. 5, 18. Drunk with wine, — listen to their sinful drunken songs! Filled with the Spirit, — listen to their psalms and hymns and spiritual songs, singing and

making melody in their hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Eph. 5, 18—20.

III. The Sealing with the Spirit.

Only perfect lambs were to be offered to God, and so the priest inspected the lamb very carefully to discover any blemish; when it was found flawless, he would seal it with the Temple-seal, thus certifying that it was fit for sacrifice and food.

Christ, the Lamb of God, was sealed, John 6, 27. Christ presented Himself for baptism, and the Holy Ghost rested on Him in the shape of a dove, according to the prophecy of Is. 11, 2, and the Father's voice was heard from heaven: "This is My beloved Son, in whom I am well pleased."

By this sealing of the Spirit, Christ was separated for service and sacrifice. Baptized with the Holy Spirit, Christ baptized with the Holy Spirit and with fire, John 1, 33; Matt. 3, 11. By the Spirit of God, Christ cast out devils, Matt. 12, 28. Christ, through the eternal Spirit, offered Himself without spot to God, Heb. 9, 14. Christ is declared to be the Son of God with power according to the Spirit of Holiness, by the resurrection from the dead, Rom. 1, 4.

Christ was received up after that He through the Holy Ghost had given commandments unto the apostles, Acts 1, 2.

As He, so we. "In whom having also believed, ye were sealed with the Holy Spirit of promise." Joel 2, 28; Eph. 1, 13. God also sealed us and gave us the earnest of the Spirit in our hearts, 2 Cor. 1, 21. 22.

We are sealed to separation and service. "The foundation of God standeth sure, having this seal: 1. 'The Lord knoweth them that are His'; 2. 'Let every one that nameth the name of the Lord depart from unrighteousness,'" 2 Tim. 2, 19. Ownership and holiness!

We have been sealed with the Lord's seal of ownership; we are God's property. Can we yet be "serving divers lusts and pleasures"? No! "Grieve not the Spirit of God, with

whom ye were sealed unto the day of redemption," Eph. 4, 30. On that Great Day we shall be raised up "if the Spirit that raised up Jesus dwell in you," Rom. 8, 9. 11. By that seal, God will recognize us as His property and not reject us. Spoil not the seal by sin!

The second inscription on our seal is: "Let every one that nameth the name of the Lord depart from unrighteousness," 2 Tim. 2, 19. "Holiness to the Lord" was the inscription on the forehead of the high priest, Ex. 39, 30; and that is to be on our foreheads, and that is to be on the bells of our horses and on every pot, Zech. 14, 20. 21. We are to worship the Lord in the beauty of holiness, 1 Chron. 16, 29. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," 1 Cor. 10, 31.

IV. The Anointing with the Spirit.

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach good tidings to the poor." These words of Is. 61, 1 Jesus applied to Himself in Luke 4, 18. And so we read: "Thy holy Servant Jesus, whom Thou didst anoint." "God anointed Jesus of Nazareth with the Holy Ghost and with power," Acts 4, 27; 10, 38. And so He is called Christ, the Anointed; and His disciples are called Christians, the anointed. As He, so we. He was anointed, and we are anointed by Him. We have an anointing from the Holy Ghost, 1 John 2, 20; 2 Cor. 1, 21.

Of old, prophets, priests, and kings were anointed, separated to serve the Lord, 1 Kings 19, 16; Lev. 8, 12; 1 Sam. 16, 15. Jesus was anointed to be our Prophet, to teach us; our Priest, to save us; our King, to rule us. Christians are anointed to be the prophets, the teachers, of this world. We are Christ's witnesses to testify of Him to the whole world.

Christians are anointed to be priests for the world; we are to lead a holy life for the world, to let our light shine that they may see our good works and glorify our Father which is in heaven. We are to sacrifice ourselves, lay down

our lives, to bring Christ to the world as the only Savior of the world.

We are to be kings and rule ourselves and keep down our flesh, the world, and the devil.

V. The Conviction of the Holy Spirit.

Christ said to His apostles: I will send the Holy Ghost unto you. When the Holy Ghost is come unto you, He will convict the world — through you, through your preaching of the Gospel. The Christians are the agents through whom the Holy Ghost works in the world upon the world. John 16, 7—11.

The Holy Ghost makes the Gospel known to us, and we make it known to the world, just as the moon receives the light from the sun and reflects it upon the world.

The moon above, the Church below,
A wondrous race they run;
But all their radiance, all their glow,
Each borrows of its sun.

Consider your blessed privilege and glorious responsibility.

Now, according to John 16, 8 there are three things on which the world is all wrong, and on which, through you, the Holy Ghost must set the world aright, give it the right idea, put it on the right track.

The Comforter will convict the world

I. Of Sin. — What is sin? "Sin is the transgression of the Law," 1 John 3, 4.

What is the Law? "Be ye perfect, even as your Father in heaven is perfect," Matt. 5, 48.

What is a breaking of the Law? Even the thought of the heart; "for out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these things come from within and defile the man." So says Christ in Mark 7, 20—23.

Dead in trespasses and sins, how do we get forgiveness? "Christ died for our sins," "the Just for the unjust, to bring

us to God," 1 Cor. 15, 3; 1 Pet. 3, 18. "And the blood of Jesus Christ, God's Son, cleanseth us from all sin," 1 John 1, 7. "He that believeth and is baptized shall be saved," Mark 16, 16.

I go to heaven through the door of faith in Christ; all other doors are closed to the sinner.

By the same token I can go to hell only through the door of unbelief; all other doors are closed by the blood of Christ. I cannot get into hell by breaking the Ten Commandments; for "Christ is the end of the Law for righteousness to every one that believeth," Rom. 10, 4.

"He that believeth not shall be damned," says Christ in Mark 16, 16. Without Christ we are without God and without hope, 1 John 2, 23; Eph. 2, 12. Unbelief is the sin of sins.

John Newton speaks for all Christians when he confesses:

I saw One hanging on a tree
In agony and blood
Who fixed His languid eyes on me
As near the cross I stood.

Sure, never till my latest breath
Can I forget that look;
It seemed to charge me with His death
Though not a word He spoke.

My conscience felt and owned the guilt
And plunged me in despair;
I saw my sins His blood had spilt
And helped to nail Him there.

I am not lost because I crucified Christ, but because I do not receive the crucified Christ. "It is not the sin-question, but the Son-question." Through Christ, God is satisfied with me; am I satisfied with Christ as my perfect Savior?

The blood of Jesus Christ is a sure cure for the deadly sickness of sin; the only way to commit spiritual suicide is to refuse by unbelief to take the medicine. Unbelief is the only damning sin. "The Comforter will convict the world of sin because they believe not on Me."

The Comforter will convict the world

II. Of Righteousness. — What is righteousness? "Be ye perfect, even as your Father in heaven is perfect," Matt. 5, 48.

That being true, what is our righteousness? Even our righteousnesses are as filthy rags, Is. 64, 6. "When ye were the servants of sin, ye were free from righteousness," Rom. 6, 20.

That being true, how do I become righteous? The Comforter will convict the world of righteousness because Christ goes to His Father, — after having fulfilled all righteousness, after His life, death, and resurrection, Phil. 2, 6—11.

Christ was "made under the Law to redeem them that were under the Law that we might receive the adoption of sons," Gal. 4, 4. 5. He was "delivered into death for our offenses and was raised again for our justification," or righteousness, Rom. 4, 25. God made the sinless Christ to be sin for us that we sinful men might be made the righteousness of God in Him, 2 Cor. 5, 21. "By His knowledge shall My righteous Servant justify many," Is. 53, 11. By the obedience of Christ shall many be made righteous, Rom. 5, 19.

Jesus Christ, the Righteous, is the propitiation for our sins and therefore the efficient Advocate before God to have us declared righteous, 1 John 2, 1.

Having become our Righteousness, Christ went to the Father, and the Father accepted Him and His work. How do I know? The Holy Ghost is sent to witness this to me, Acts 5, 30—32; Heb. 10, 14. 15; 1 Cor. 2, 9. 10.

So I do and suffer everything "that I may win Christ and be found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith," Phil. 3, 8. 9. The righteousness of Christ is the only righteousness that will avail before God, and of this the Comforter convicts the world.

The Comforter will convict the world

III. Of Judgment. — "For this purpose the Son of God was manifested, that He might destroy the works of the

devil," 1 John 3, 8. "Being justified by faith, we have peace with God." "There is now no condemnation to them which are in Christ Jesus." Rom. 5, 1; 8, 1. "The accuser of the brethren is cast down, which accused them before our God day and night," Rev. 12, 10. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord," Is. 54, 17.

Facing the cross, Christ said: "Now is the judgment of this world; now shall the Prince of this World be cast out," John 12, 28—22. The death of Christ is the death of death and of the author of death also — "that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage," Heb. 2, 14. 15; Col. 2, 14. 15; Luke 11, 21. 22; Gen. 3, 1—5.

"O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15, 55. "Who shall lay anything to the charge of God's elect? It is God that justifieth," Rom. 8, 33. The believer comes not into judgment, but has passed out of death into life, John 5, 24.

Therefore I do not dread Judgment Day; I welcome it. When I see it coming, I rejoice and lift up my head, for my redemption draweth nigh, Luke 21, 28. My last enemy, death, is destroyed and turned into my friend, to release my soul from the body of this death into "Jerusalem the Golden, with milk and honey blest."

Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Bold shall I stand in that Great Day,
For who aught to my charge shall lay?
Fully through these absolved I am
From sin and fear, from guilt and shame.

And when the dead shall hear Thy voice,
Thy banished children shall rejoice;
Their beauty this, their glorious dress,
Jesus, Thy blood and righteousness!

Union with God.

God gives to all people their life and breath and all things; for in God we live and move and have our being, Acts 17, 25. 28. Thus Paul told the men of Athens that in a general way all men are in union with God, dependent upon Him, as fish live in the water and birds in the air.

Apart from this general union there is also a special, a gracious union of God with His own godly children — the mystical, or spiritual, union.

Christ pictures this when He says: "I am the Vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing," John 15, 5.

As the branches do not give anything to the vine, but receive all their life from the vine, so the Christians are dependent on Christ; they do not give Him anything, but they receive from Him all their life and strength; from His fulness they all receive, and grace for grace, John 1, 16.

Because the branch gets all its life and strength from the Vine, St. Paul says: "I live, yet not I, but Christ liveth in me," Gal. 2, 20.

Another picture of the mystical union is that of a head and body.

God gave Christ to be the Head of His Church, which is His body, and we are members of His body, of His flesh, and of His bones, and He nourisheth and cherisheth His body; yes, we are even partakers of the divine nature. Eph. 1, 22. 23; 5, 29. 30; 2 Pet. 1, 4.

Because Christ is the Head and the Christians are the members of His body, therefore whatever we do to Christians we do to Christ. When Saul went to Damascus to persecute the *Christians,* Christ met him and said, "Saul, Saul, why persecutest thou *Me?*" Acts 9, 4.

On account of the intimate connection the Savior also says: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me,*" Matt. 25, 34. 45.

A third illustration is that of the temple. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 3, 16; 6, 19; 2 Cor. 6, 16; Eph. 2, 20—22.

Yes, Christ lives in the Christian; for the Savior says: "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him and make Our abode with him." Rom. 8, 9; John 14, 23; 1 John 2, 24; 4, 12. 16. So God in love will stoop down to be a tenant of the soul of man. And more than that. Christ will be the Guest of the Christian and accept entertainment at the hands of His host, for it is graciously said: "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him and will sup with him and he with Me." Rev. 3, 20. Surely, if Abraham is called the friend of God, Is. 41, 8, after such signal proofs of God's love we may also gladly accept and cherish that title with all it implies. John 15, 15; Rom. 5, 5; 8, 15; Gal. 4, 4—6.

A fourth picture of the mystic union is that of a marriage.

St. Paul says: "This is a great mystery; but I speak concerning Christ and the Church," Eph. 5, 32; Hos. 2, 19. 20; 1 Cor. 6, 17. Jesus, Lover of our soul, left His heavenly home and His heavenly Father and came into this world and took upon Himself our nature, our flesh and blood, in order to woo and win our souls, the Church, His Bride. As the wife shares her husband's name, so the Church after Christ is called Christian; as the wife shares her husbands goods, so the Church possesses the grace of Christ in this world and the glory of Christ in the next world. Matt. 22, 2; 25, 10; Rev. 19, 7. 9.

This union is effected through the ministry. Paul says: "I am jealous over you with a godly jealousy; for I have espoused you to one husband that I may present you as a chaste virgin to Christ," 2 Cor. 11, 2.

Paul did that through the Gospel. Christ dwells in our hearts by faith. "Faith cometh by hearing and hearing by the Word of God," "the power of God unto salvation to every one that believeth." Eph. 3, 17; Rom. 10, 17; 1, 16.

In Holy Baptism we put on Christ, Gal. 3, 26—29.

In the Lord's Supper we are in union with Christ. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10, 16.

The Object of the Mystical Union.

The first object is to have fellowship with the Father and with His Son Jesus Christ. 1 John 1, 3; 2 Cor. 13, 14; Ps. 73, 23. 24.

The second object is the assurance of our faith. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not of your own selves how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13, 5.

The third object is the assurance of God's help in temptations. "Ye are of God, little children, and have overcome them [*i. e.,* the false prophets]; because greater is *He that is in you* than he that is in the world" [*i. e.,* the devil], 1 John 4, 4.

The fourth object is to comfort the mourning. "For thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones. . . . I will heal him; I will lead him also and restore comfort unto him," Is. 57, 15. 18.

The fifth object of the union of God and man is that God may give to the Christians the right desire to pray, and to pray aright, and the hearing of prayer. "We ourselves know not what we should pray for as we ought, but the Spirit helpeth our infirmities," Rom. 8, 26. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father," Gal. 4, 6. Surely we might

imagine God could not help answering the prayers of His children, the prayers started by His own Spirit. And we are right; we have the express words of God for it. "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you," John 15, 7.

The sixth object of the union of God and man is good works. Says Christ: "He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing," John 15, 5.

The seventh object is to give us a guarantee of our future glorious resurrection and heavenly inheritance.

"God hath also sealed us and given the earnest of the Spirit in our hearts," 2 Cor. 1, 22; 5, 5; Eph. 1, 13. 14; 4, 30.

God hath given us the Spirit, as it were, to bind the bargain, to give us a security that He will fulfil the rest of the contract. In a similar manner Paul again says: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you," Rom. 8, 11. 12.

The eighth object of the union is the close union of the Christians among themselves and the unity of the Church; for Christ prays: "That they all may be one, as Thou, Father, art in Me and I in thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them, that they may be one, even as We are one," John 17, 21. 22.

The final object is none other than eternal life. "If that which ye have heard from the beginning [the Gospel] shall remain in you, ye also shall continue in the Son and in the Father. And this is the promise that He hath promised us, *even* ETERNAL LIFE," 1 John 2, 24. 25.

Preservation.

I. Is Preservation Necessary?

"If, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." We lose the granted forgiveness if we refuse to grant forgiveness. 2 Pet. 2, 20—22; Luke 11, 24—26; 8, 4—15; Matt. 12, 45; 18, 23—35.

II. Who is Preserved?

He that has been called by the Holy Ghost, enlightened with His gifts, sanctified in the true faith, is kept with Jesus Christ in the one true faith, kept unto death, Rom. 8, 28—30.

III. Who Preserves the Christians?

"Ye are kept by the power of God through faith unto salvation," 1 Pet. 1, 5. "He which hath begun a good work in you will also perform it until the day of Jesus Christ," Phil. 1, 6; 2, 13. "Faithful is He that calleth you, who also will do it," that is, preserve you blameless unto the coming of our Lord Jesus Christ, 1 Thess. 5, 23. 24. Christ shall "confirm you unto the end that ye may be blameless in the day of our Lord Jesus Christ," 1 Cor. 1, 8; Rev. 17, 14. No man shall pluck My sheep out of My hand, out of My Father's hand, John 10, 28. 29; 17, 11. 12; 18, 9. "If God be for us, who shall be against us?" Rom. 8, 31—39.

The Holy Spirit abides in the hearts of the believers, John 14, 16. 17; 1 Cor. 3, 16. 17; 2 Tim. 1, 14, and thus keeps them in the true faith.

IV. How are the Christians Preserved?

"Through faith," 1 Pet. 1, 5; 5, 8; 1 John 5, 4. "Faith cometh by hearing and hearing by the Word of God," Rom. 10, 17.

Receive the Word of God and keep it in good and honest

hearts lest the cares of the world choke it, Matt. 13, 18—23; Luke 8, 4—15.

Receive with meekness the engrafted Word, which is able to save your souls. But be ye doers of the Word and not hearers only, deceiving your own selves," Jas. 1, 21—25.

Christ is the Bread of God which cometh down from heaven. If we by faith feed upon this Bread of Life in the Gospel, we shall be kept in the faith; if we go away from this life-giving Food, we shall perish. John 6, 33—71.

Jesus is the Living Water. If we drink of Him by faith in the Gospel, we shall live; if not, not. John 4, 14; 7, 37. 38.

"Watch ye and pray lest ye fall into temptation." "Fight the good fight of faith." "Take the shield of faith and the Sword of the Spirit," in fact, "the whole armor of God, that ye may be able to stand against the wiles of the devil." Mark 14, 38; 1 Tim. 6, 12; Eph. 6, 10—18; Rev. 12, 11; 1 John 2, 13. 14. 24. 25. 28.

Continue "that ye receive not the grace of God in vain." Ye are presented "holy and unblamable and unreprovable in God's sight if ye continue in the faith grounded and settled and be not moved away from the hope of the Gospel which ye have heard," 2 Cor. 6, 1; Col. 1, 22. 23.

"If a man keep My saying, he shall never see death," John 8. 51. 31. "I have prayed for thee that thy faith fail not," Luke 22, 32.

The apostles confirmed the souls of the disciples and exhorted them to continue in the faith, Acts 14, 22; 1 Cor. 16, 13; Gal. 5, 1; Heb. 12, 15.

"He that endureth to the end shall be saved," Matt. 10, 22; 24, 13; Mark 13, 13. "Be thou faithful unto death, and I will give thee a crown of life." "Hold that fast which thou hast that no man take thy crown." Rev. 2, 10; 3, 11. 21.

The more we rely on God's power to keep us, the more we shall pray Him to keep us; the more we shall use the Gospel, through which He keeps us; the more we shall be patient in our troubles; the more we shall despise the world;

the more we shall serve Him with holy works. John 6, 37; Matt. 11, 28; John 8, 51; 1 Pet. 1, 3—5; Rom. 8, 18; Luke 12, 32; 1 John 2, 16. 17; 1 Cor. 7, 29—31; 2 Cor. 7, 1; Gal. 2, 20.

V. From What Does God Preserve the Christians?

1. The devil "walketh about, seeking whom he may devour," 1 Pet. 5, 8.

Christ was manifested to destroy the works of the devil. The Lord is faithful, who shall keep you from the Evil One. 1 John 3, 8; 2 Thess. 3, 3; Rom. 16, 20; 2 Tim. 4, 17; 1 Pet. 5, 10; Heb. 2, 14. 15.

2. The world hates the Christian, John 15, 19.

But Christ has overcome the world, John 16, 33; 1 John 4, 4.

3. "The flesh lusteth against the spirit," Gal. 5, 17.

"God is faithful, who will . . . with the temptation also make a way to escape that ye may be able to bear it," 1 Cor. 10, 13.

VI. Unto What are the Christians Preserved?

"To an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time," 1 Pet. 1, 3—5.

"We all, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," 2 Cor. 3, 18. On Judgment Day the glorified body and the glorified soul will be again united and enter the Kingdom of Glory forever.

"The Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom; to whom be glory forever and ever! Amen." 2 Tim. 4, 18; 1, 12; Jas. 1, 12.

The Opposition to the Holy Ghost.

I. Grieving the Spirit.

"Grieve not the Holy Spirit of God," pleads Paul. How do we grieve, make sad and sorrowful, the tender heart of God? When we, the children of His love, indulge in sin.

Listen! "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers."

Listen again! "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4, 29—32.

When we are heedless of His pleadings for chastity and charity, we grieve the Holy Spirit.

II. Quenching the Spirit.

"Quench not the Spirit," 1 Thess. 5, 19. The Holy Spirit came on Pentecost in the shape of cloven tongues, like as of fire, Acts 2, 3. That was the symbol of power for prayer, praise, and prophecy. The Spirit is given us for the same purpose and power of service. We dampen the ardor, we quench the fire, when we do not make use of it to the full. By not using our powers, they wither and weaken and finally die. Non-use is abuse.

III. Tempting the Spirit.

Ananias and his wife Sapphira tempted the Holy Spirit, Acts 5, 1—10. How? Of their own free will they sold a piece of land and kept back a part of the price and yet said they had given all to the Lord. Upon this, Peter said: "Thou hast not lied unto men, but unto God." And Ananias, hearing these words, fell down and gave up the ghost. This is to "tempt the Spirit of the Lord."

In the Old Testament, God complains of a similar sin. "Will a man rob God? Yet ye have robbed Me. But ye say,

'Wherein have we robbed Thee?' In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me," Mal. 3, 8—10.

Do we tempt the Holy Spirit? Do we rob God?

IV. Defiling the Temple of the Spirit.

The temple of the Spirit is the Church, and this temple is defiled or destroyed by dissensions and divisions, by strivings and wranglings, 1 Cor. 3, 16. 17.

The temple of the Spirit is also the body of the individual Christian, and this temple is defiled and destroyed by the sins of impurity, 1 Cor. 6, 18—20.

V. Resisting the Spirit.

Ye resist the Holy Spirit, said Stephen to the Jews, Acts 7, 51. Their fathers persecuted the prophets and slew them who showed before the coming of the Just One, and themselves resisted Christ when He was come, and even after His resurrection and ascension they resisted the preachers of His Gospel and stoned Stephen for preaching His Gospel.

Do we resist the Holy Spirit? Do we readily hear His Word, and do we promptly heed His Word? "Try your own selves whether ye be in the faith," 2 Cor. 13, 5. Do we find among ourselves "strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults"? 2 Cor. 12, 20. "Search me, O God, and know my heart; try me and know my thoughts and see if there be any way of wickedness in me," Ps. 139, 23. 24.

VI. Despising the Spirit.

The Holy Spirit may be despised, insulted, treated despitefully, Heb. 10, 29; 6, 4. 5. This is done by him "who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified an unholy thing." "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good

Word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame."

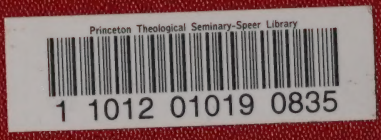
VII. Blaspheming the Spirit.

The Holy Spirit may be blasphemed. This is the eternal sin, the unpardonable sin, Matt. 12, 31. 32; Mark 3, 28—30; Luke 12, 10.

This sin cannot be forgiven, not because of its greatness, but because of its nature. This sin is not against the person, but against the work of the Holy Ghost. The Holy Ghost can cure all sins by the blood of Jesus Christ, God's Son, which cleanseth us from all sins. But he who commits this sin stubbornly and maliciously opposes the gracious operation of the Holy Ghost, who desires to kindle faith in his heart, although he is convinced of the truth of God's Word, and obdurately and persistently sets himself against it and blasphemes it. Such a one is finally forsaken by the Holy Ghost, and repentance has become impossible.

Date Due

Ap 27 '38
Mr 26 '42
N 29 '46
SE 13 '50
MY 25 '53
[illegible]


Princeton Theological Seminary-Speer Library
1 1012 01019 0835